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NEW WORDS IN THE KOOTENAY LANGUAGE.*

BY A. F. CHAMBERLAIN.

Speaking of the Eskimo, Mr. John Murdoch says:

In the Eskimo language there are two methods of providing a name for anything new. One is to form a derivative expressing some characteristic of the object from one of the established "stem-words" of the language by the aid of one or more of the recognized affixes. The other is to adopt the name by which they hear the object called by those strangers through whom they become acquainted with it. Such a thing as inventing a new "stem-word" to express a new idea appears to be entirely opposed to the spirit of the language.†

There are, of course, in some tongues the simple transference of meaning, widening of signification, resurrection of an almost forgotten word, and the like, which may all finally be placed under Mr. Murdoch's first class. In this brief essay the writer discusses the names for "things new" in the Kootenay language of southeastern British Columbia, on the study of which he has been engaged for the last two years.‡

1. WORDS RELATING TO RELIGION.

God. The word now used by the Kootenay Indians to express the idea "*God*" is Yä'kasinki'nāwa'skī, or, as it is sometimes also pronounced, yäkä'sinki'nāwa'skī, said by some to signify "*he who made us.*" This name, probably due to missionary influence,

* The Kutenay or Kootenay language is spoken by about 1,000 Indians, of whom 400 live in southeastern British Columbia and the remainder principally in Idaho and Montana. Their aboriginal name should be pronounced Ki-to-na'-cha. The Kutenay have the reputation of being honest and industrious, and never engage in strife with the neighboring whites. They form distinct linguistic stock. The language, which is largely polysynthetic, has been thoroughly studied only by Dr. Franz Boas and Dr. Chamberlain.—A. S. GATSCHET.

† American Anthropologist, vol. i, p. 331.

‡ The alphabet here used is the same as that employed by the writer in Report British Assoc. Adv. Sci., 1892.

seems to contain kin (= *with the hand*), āwas (= *he . . . us*), yā . . . kē (= *the one that, he who?*). But the analysis is somewhat doubtful. Compare, however: g'ā'tlāka'sinnī'tla? = *Whose house is it?* Yā'kā'ā'kē = *the same as*. In very colloquial language the expression nāsū'kwēn (*chief*) nā'etā (*on high*), modeled after the sā'qalī'tā'ii of the Chinook jargon, is in use, with which compare the Kāti'tōnā'tlā (*Our Father*) nā'etā (*on high*), the beginning of De Smet's rendering of the Paternoster into Kootenay. In their uncivilized state it is probable that the Coyote and the Chicken-Hawk were the nearest approaches to divinity present to their minds.

Priest, clergyman, missionary. The missionaries of the Roman Catholic church, and hence all others, are termed kā'mk'ōk'ō'-kōtl āqkā'tūwū'mtlāet, literally *black shirt*. Compare the ma'katē wikonaietc, *the black-robed*, of the Nipissing Algonquians.

Church. The word given by several Indians was tsqāmā'tlnē, properly a verbal expression, meaning *there is talking together; they talk together*; from tsqā'nām (*to talk*), -mātl- (*together*), -nē (verbal suffix).

Mass. Related to the preceding is the word for *mass*, gūwi'tlk'ā tsqāmā'tlēt = *the big talking together*; gūwi'tlk'ā = *big, great*.

Holiday, feast-day. Simply *great day*, gūwi'tlk'ā kiyū'kwiyēt.

Days of the week. *Sunday*, gōkwē'tcin mēyēt, probably *the one day* (i. e., *great day*); *Monday* (tlā) ō'kwēn mēyēt = "(and) *one day*" (i. e., *the day after Sunday*), and so on through the week.

Communion. "*I partake of the consecrated bread*" is hō'(wi)tsāk-tō'kōwā'kiniktci'tlnē.

Crucifix. The word employed by several Indians was k'tcik'-mā'tlinqō'nē, a verbal expression, evidently related to gōtstci'ke-mā'tlinwi'tstlāet, "*to fold my arms*."

Rosary. The word in use seems to be k'kā'qō, which is of doubtful etymology.

The French *Jésus Christ* has been metamorphosed to suit the genius of the language into Cī'cētlē or Cī'cēklē, and the "being in heaven, called Ciciklē," of the Nootkas, referred to by Dr. Boas,* is doubtless an Indian disguise of the same. With the Kootenay the Virgin Mary is simply Mā'is (*his-mother*) Cī'cēklē.

Heaven. "*Sky*," in Kootenay, is ā'qkitlmē'yēt, and is used by

* Sixth Rep. on Northwest Tribes of Canada, p. 43.

Father Cocolo in his rendering of the Paternoster for our "heaven." De Smet, in his version, uses *naitte* (properly *nā'etā*, "on high"), for "in heaven." In very colloquial language *nā'etā āmāk*, the equivalent of the Chinook jargon *sā'qalī i'lahī*, "sky country," is sometimes used.

2. NAMES OF QUADRUPEDS, THE KNOWLEDGE OF WHICH HAS COME TO THE INDIANS THROUGH THE WHITES, OR BY WAY OF OTHER TRIBES.

Cat. The word *pūs* comes into Kootenay either directly from the whites or through the Chinook jargon. I have, however, never heard the word reduplicated—*pūspūs*, as it sometimes is in that lingo. A "kitten" is *pūs nā'nā* (*small*).

Cattle, Cow, etc. The general term for "cattle" is *k'ā'nūktlū'k'tlē iā'mō*, which seems to signify "variegated horned animals" (*ū'k'tlē* = horn; *iā'mō* = animal). For cow and bull, the words *tlū'k'pū* and *ni'tltsik*, signifying originally female buffalo, male buffalo, are used. A calf is *ā'qkinkō'mātl*. A steer is *k'ā'gūtlā'ts* (castrated), from *k'ā*, no, without, *ā'qkūtlā'ts*, testicles.

Dog. The word for "dog," *qā'etltsin*, has a somewhat foreign aspect, as we find in Kalispelm *hetltchin*, "dog," and in Pisk-waŭs *hātltchin*, "horse;" *hehetlchin*, "dog." See *Horse*.

Hog. The word *gy'inūk'tsā'tlā*, by which this animal is known, has reference to the nose of the creature, the chief component being *ūk'tsātlā* = "nose, nostrils." The "cut-off" appearance which the nose of the pig presents probably accounts for the name.

Horse. The name *k'k'ā'tlāqā'etltsin*, as the Lower Kootenay form, *g'idlkā'dlāqā'edltsin*, more clearly shows, signifies "elk-dog," the word for "elk" being in Upper Kootenay *g'itlk'ā'tlē*, Lower Kootenay *g'idlk'ā'dlē*.

Mouse. The name *ntsōk*, *ntcūk*, is transferred from the "field-mouse."

Mule. The word *gū'witlk'ū'āt* literally signifies "big ear," from *gūwitl* (*big*), *k'ū'āt* (*ear*).

Rat. One name is *gūwi'tlk'ā ntsōk*, "big mouse."

Sheep. The domestic sheep is called *sūyā'pī ni'tlyāp*, or, when no ambiguity can arise, simply *ni'tlyāp*, in the case of the female; *gū'witlk'tlē* (*i. e.*, "big horn"), in the case of the male, names applied originally to the "Big Horn" mountain sheep. *Sūyā'pī*

ni'tlyāp signifies "*white man's sheep*." In like manner the name gī'ānū'kqō, *goat*, properly belonging to the "*mountain-goat*."

Camel.* The name k'ānū'k'tlā is of doubtful etymology. Compare ā'qkō'ktlā'nam, "*skin*."

Crocodile.* The name k'ī'tlkē is of doubtful etymology.

Elephant.* The name gō'ōk'tsā'tlā may mean "*tail-nose*." Compare gō'ō'ktlām ("*tail-head*") = Chinaman.

Gorilla, monkey.* The name k'tcēkā'tē seems "*the searcher, the one that looks for*," hō'tcēkā'tē = *I look for*. Compare the appellation of the "*monkey*," in Otcī'pwē, "*louse hunter*."

Leopard.* The name kā'ātlkā'q'mi'tlqā. Compare the word for a species of salmon kāqkā'tlkiskō'q'mā'tlā, both of which seem to have reference to the "*spotted skin*."

Lion.* The name k'tsemā'k'ēk'ā signifies "*the strong one*."

Rhinoceros.* The word kī'ānū'k'tlē has reference to the "*horn*" (ū'k'tlē). See "*Cattle*."

Tiger.* The name kā'qtliqōwā'et is of doubtful etymology.

Zebra.* The word gāk'tlēskō'āk has reference to the "*stripes*." Compare gāktlē'tl k'kō'ktcī, "*candy*," literally "*variegated (striped) sugar*."

3. NAMES OF BIRDS.

Duck. The domestic duck is called kā'nkūs'ō'ikāk ("*red leg*"), a name originally belonging to the wild mallard.

Hen. The general name for this domestic fowl is gūtskā'kō-minū'k'mā'enām, qualified by the words stō'kwātl (*female*), and k'ēskō (*male*) when necessary. The name has reference to the prominent tail (ā'qkinū'k'mā'enām) of the bird. Other names are gāktlē'tlinū'k'mā'enām, "*spotted, variegated tail*;" gūtsi'tlin-ū'k'mā'enām, probably "*prominent tail*."

Peacock. The name gū'witlinū'k'ōmā'enām signifies "*large tail*."

Turkey. The word gōwi'tlk'ā t'ā'nkūts signifies "*big grouse*." T'ā'nkūts is the term applied to the "*ruffed grouse*."

Buzzard.* The name kā'spā'wa'kāk, according to the Indian who gave it, refers to what he called the "*whiskers*" of the bird.

Dodo.* The name kānmū'qkōn was explained as having refer-

* Words marked with an asterisk were applied to pictures of the creatures in question in a book shown to the Indians by the writer, and a number of them are doubtless extemporaneous.

ence to the "beak" (āqkū'nkāk) or "nose" (āqkū'nām; radical is kūn or kōn) of the bird.

Goat-sucker (Caprimulgus vulg.).* The name gō'inū'k'ōmā'-enām has reference to the bird's tail.

Rhinoceros Hornbill (Buceros v.).* The name tsānkū'mkak refers to the "beak" of the bird. See the word for the "Dodo."

Lyre-bird.* The name kīsū'kinū'k'ōmā'enām signifies "it has a good (sūk) or beautiful tail."

Ostrich.* The name kūō'kāk is of doubtful etymology. Compare, however, āqkō'ōkā'kenām, "neck."

4. NAMES OF FISH.

Whale. The name gūwī'tlk'ā gīā'kqō signifies "large fish."

Bass.* The name kai is of doubtful etymology.

Blind-fish.* The name k'ū'mē is that by which the "sucker" of British Columbian waters is known.

Perch.* The name kā'qātli'qtlōp contains the word for "fin" (āqktlū'p). See the word for *Leopard*.

Pike.* The name kīā'qtlākū'nkāk refers to the "snout" (nose, beak) of the fish. See the word for "Dodo."

5. CRUSTACEÆ, INSECTS.

Water Beetle.* The name kāqā'tlinmō'kwā.

Centipede.* The word tlitlkō'nākē'tlmāk' is related to the term for "chair," kākōnākē'tlmāk, and has reference to the "arms (āqkō'nākē'tlmāk') and legs" of the creature.

Lobster.* The name gī'ānā'tlākō'nākē'tlmā'k is closely related to the word immediately preceding; the word for "crab." "craw-fish," tsū'miāq is entirely different.

6. PLANTS, VEGETABLES, FRUITS.

Anemone multifida. The name sūyā'pī ā'qkis, "white man his arrow (cartridge)" is significant.

Apple. The word gō'tlwā, which is properly applied to the "hips" of the "wild rose" (*Rosa pisocarpa*) is now used also for "apricot, peach, pear, tomato," and all similar fruits. An "orange" is gūwī'tk'ā gō'tlwā, "big rose-hip." Curiously enough an "apple-tree" is not gō'tlwāwōk (*rose-bush*), as might be supposed. but gō'tlwā ā'qkwōkwā'ēs.

Bean. The word tsä'm'nā is applied to the "coffee bean" as well as to the ordinary garden bean. Compare the homonym tsä'm'nā, "wood tick."

Beet. The name ki'tenūs kō'ktcik'nāhā'tkā was explained by one Indian as signifying "root, the color of urine, growing from the earth." The chief components, however, seem to be ki'tenūs (cf. ki'tenū'stik, "to paint red"), and k'kō'ktci, "sweet."

Cabbage. The name kē'kō'ktlā'kpē'kā'tl probably signifies "edible leaf-plant," from ēk (*eat*), ā'qkō'tlā'kpē'k (*leaf*), -ā'tl, a suffix frequent in plant names.

Carrot. The name kāmō'hōs nits'nā signifies "white nits'nā." What nits'nā signifies is not apparent.

Corn (Maize). The name gātstlā'tlmāk is probably the same as gūtstlā'tlmāk, the term applied to the *Lupinus argentatus*. An "ear" of corn is called also āqkō'patl, a name which seems originally to have denoted the "cone" of the tamarack, etc.

Cucumber. The word gā'kākōmā'qā is of doubtful etymology. Another term for "cucumber" is yū'k'nōg'ō'ik'ā, said by the Indians to signify "plant that grows on the ground wild." The same name is given to melons, squashes, etc.

Lettuce. The same word as that for "cabbage" (*q. v.*) is used.

Oats. The name k'k'ā'tlāqā'etltsin kī'ēk means "horse's food." The Otcī'pwē papā'djikōkō'cimī'djin has the like meaning.

Onion. The name āqk'ō'ātl is the same as that for the *Allium cernuum*, the "wild onion" of the plains.

Parsnip. The name kām'nū'qtlū ni'tsēnā, "white nitsēnā."

Peach, Pear. The name gō'tlwā signifies literally "rose-hip." See *Apple*.

Peas. The name given to "peas" in or out of the pod, or "canned peas," is āqk nā'nā. This word means also "shot," and "peas" are named from the resemblance. Aqk nā'nā is a diminutive of āqk, "cartridge, bullet" (primitively "arrow"). "Split peas" are called k'k'ā'nkō quā'tkqā.

Pepper. The name ā'qkōkplū'tlātł invites comparison with ā'qkōkplū'tlātł, *Juniperus communis*.

Plum. For the name gō'tlwā, see *Apple*. Another word for "plum" is āqkē'itlmāk'—a term originally applied to the "choke-cherry"—fruit of *Prunus demissa*.

Potato. The original significance of the name wā'etā is unknown. The "Hudson's Bay potatoes" or "lady's fingers" are

termed kämnū'qtlū wā'etā ("white potatoes"). The "eye" of the potato is ā'qkitlā'tlāqā'nām.

Squash. For the name gyū'k'nō k'ō'iyā'kā, see *Cucumber*.

Sunflower. The word kākā'dlimō'kōwādli'dlyit was coined on the spot by a Lower Kootenay woman. It invites comparison with nākā'dlimū'k'nādli'dlēk ("it lightens, lightning"), the radical of which is seen in āqkā'dlimūkōwā'et, "light."

Turnip. The name āqktlē'mātlu'kenām is of doubtful etymology.

Wheat. The name ā'qkinkū'tlātl or ā'qkinkō'ātlātl is also of doubtful etymology.
